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# George Washington: Christian

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Stories of Cross and Flag  
No. 1.

To a life-long and dear friend  
whose inspiration and aid have made possible  
the writing and publication of this book.

31

# WASHINGTON:— Christian

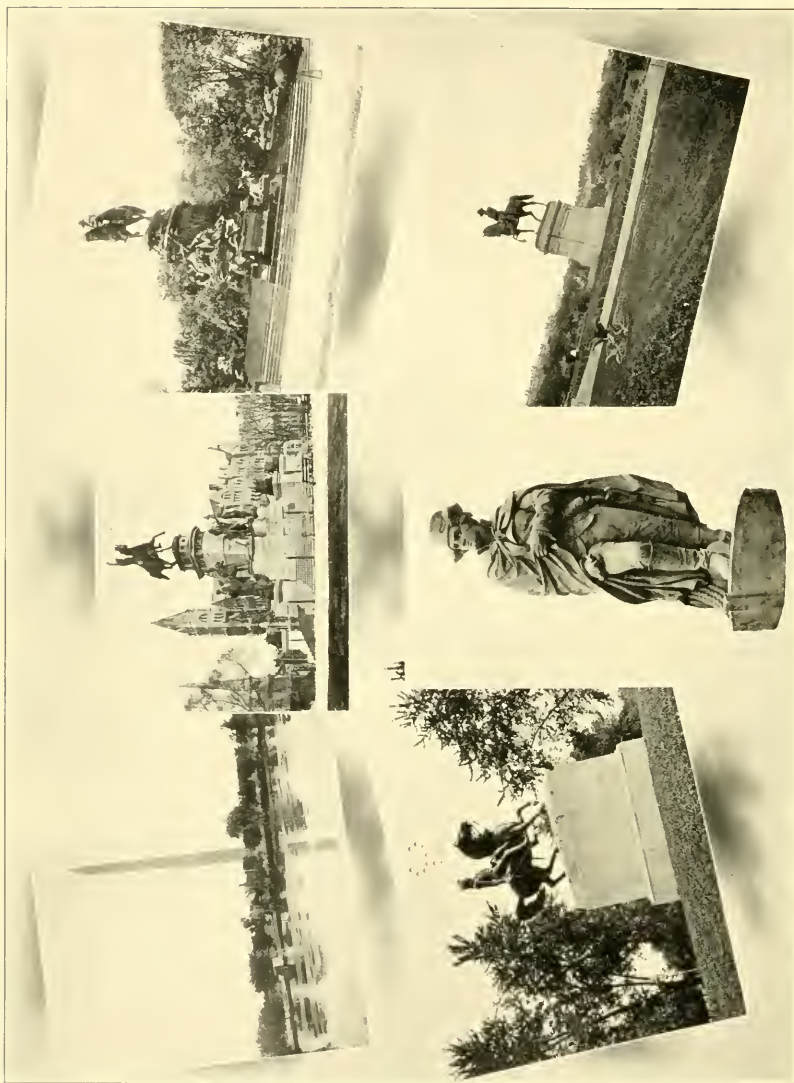
By the REV. JOHN STOCKTON LITTELL, D. D.,  
Rector of St. James' Church, Keene, N. H.

*Stories of Cross and Flag,  
No. 1.*

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Some Washington Memorials. (Photo Rau, Phila.)



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The Rev. Francis A. Brown, of Savannah, Georgia.  
Mr. Charles K. Bolton, of Boston.  
The Rev. G. C. F. Bratenahl, D. D., of Washington.  
The Right Reverend James H. Darlington, D. D., LL. D., Ph. D., Bishop of Harrisburg.  
The Rev. Canon DeVries, Ph. D., of Washington.  
Mr. Harrison H. Dodge, Superintendent at Mount Vernon.  
The Rev. Harold M. Folsom, Portsmouth, N. H.  
The Rev. Stanley C. Hughes, of Newport, R. I.  
The Rev. Henry F. Kloman, of Portland, Maine, letter of January 15, 1896, when he was Rector of Pohick, Va.  
Mrs. Elizabeth Lewis Neale, of Morattico, Va.  
The Rev. William C. Rodgers, D. D., Warden of St. Stephen's College, Annandale, N. Y.  
The Rev. Storrs O. Seymour, D. D., of Litchfield, Conn.  
Mr. T. H. Simes, of Portsmouth, N. H.  
The Right Reverend Beverly D. Tucker, Bishop Coadjutor of Southern Virginia.  
The Rev. Percival H. Whaley, D. D. of Charleston, S. C.  
The Rev. Alfred C. Wilson, of Bellows Falls, Vt., formerly rector of Christ Church, Duanesburg, N. Y.
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\* Churches marked thus are the successors in the same parish and usually on the same spot, but not the very buildings in which Washington worshipped.

\*\* Churches marked thus are original Churches in which Washington worshipped, and not standing at present.



St. Mary's Church, Brington.  
By Permission of Munsey's Magazine.



St. Mary's Church, Brington.  
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HE man of today who is looking for a Washington Memorial will find it in the beautiful City, in a yearly holiday, a lordly mountain, a famous Monument, the name of a State, in Counties and towns, and a street named for him in nearly every city; in three Universities and three Colleges—and chiefly in the hearts of his countrymen.

But if you are seeking an older memorial than any of these, you are sure to find it in a church.

Perhaps a family which had already made sacrifices for the English Church deserved, as well as any could, a share in the Church's spoils. In a few generations more they would repay in sacrifices all they had received in comforts; and in gifts and good influence more than they had received in money value. Sure it is that from Henry VIII Lawrence Washington received a Priory for his residence at Sulgrave. Whether we look at Henry's act as mere robbery or as a poor half-way social reform, Lawrence Washington was better than a receiver of stolen goods, for probably he was not guilty in his own conscience. From the Priory now called Washington House the Parish Church is not far distant. In the stones of this Church there is a set of brass plates in memory of the Washingtons. When the family met with financial reverses and went from Sulgrave to Brington, they wished their neighbors to understand that they accepted their reverses with devout courage, and they were destined to set their name again in the Parish Church.

Lawrence Washington's first son was Robert, born in 1534, whose oldest son was Lawrence the father of the Rev. Lawrence Washington vicar



Washington House, Sulgrave

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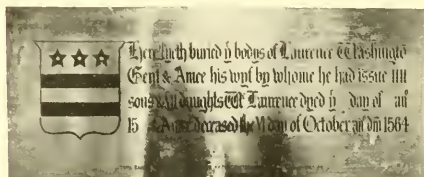
of Purleigh in Essex who lost his parish by act of Cromwell's government on charges which Dr. Woodrow Wilson declares and Moncre D. Conway proves to have been false. The result of this persecution was that the Rev. Lawrence Washington was sent to a poor parish (to Tring) where he died. His youngest child was Baptized and a son was married in the near-by Church at Luton. We cannot tell whether it was nature or training that created and maintained a family tradition inclined to service in the ministry of the Church. Probably it was a combination of the two. At any rate, the Rev. Lawrence Washington of Purleigh and Tring seems to have had a good many relatives who were ordained priests: there were the Rev. Lawrence Washington who was University preacher in 1570, the Rev. Lawrence Washington, Vicar of Stotesbury, who died in 1619, the Rev. Lawrence Washington,



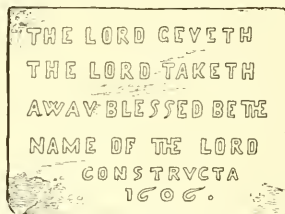
Church of St. James, Sulgrave

Vicar of Colmer, who died in 1610. How the family in England continued to maintain their record, is shown by the fact that Admiral John Washington was the father of the Rev. George Washington, to whose name history adds the Rev. Adam Washington, the Rev. Robert Washington, the Rev. Marmaduke Washington, and the Rev. Henry Washington.

The result of the persecution when Cromwell's government "deprived" of his support the Rev. Lawrence Washington, parish priest of Purleigh (and later of Tring), was the emigration of two sons, John Washington and his brother, to America. John soon appears among the founders of American parishes. His son was Lawrence, who was the father of Augustine and the grandfather of George Washington.



Washington Memorial, Sulgrave Church  
From Munsey's Magazine, by permission



Over the door, the Washingtons' home, Brington  
From Munsey's Magazine by permission



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HERE LIE THE BODY OF LAWRENCE WASHINGTON OF SOULGRAVE IN THE COUNTY OF NORTHAMPTON ESQUIRE WHO MARRIED MARGARET THE ELDEST DAUGHTER OF WILLIAM BUTLER OF TEES IN THE COUNTY OF SUSSEX ESQUIRE WHO HAD ISSUE BY HER 8 SONS & 3 DAUGHTERS WHICH LAWRENCE DECEASED THE 13 OF DECEMBER A.D. 1616.

THOU THAT BY CHANCE OR CHOICE OF THIS HAST-SIGHT KNOW LIFE TO DEATH RESIGNS AS DAY TO NIGHT BUT AS THE SUNNS RETORNE REVIVES THE DAY SO CHRIST SHALL VS THOUGH TURNED TO DUST & CLAY

Permission of Munsey's Magazine



Church of St. James, Sulgrave

There are other Washington Memorials in other English Churches, which also show the Stars and the Stripes. Even the grave of such a distant relative as Penelope Washington, who died in 1679 and is buried in the tiny village church of Wickhamford in Worcestershire, shows the fundamental idea which was worked out in the American Flag.



HERE LIES INTERRED Y BODIES OF ELIZABETH WASHINGTON  
WIDOWE WHO CHANGED THIS LIFE FOR IMORTALITIE  
Y 19<sup>TH</sup> OF MARCH 1622. AS ALSO Y BODY OF ROBERT  
WASHINGTON CENT. HER LATE HUSBAND SECOND  
SENNE OF ROBERT WASHINGTON OF SOLGRAVE IN Y  
COUNTY OF NORTH. ESQ: WHO DEPTED THIS LIFE Y  
10<sup>TH</sup> OF MARCH 1622. AFTER THEY LIVED LOVINGLY  
TOGETHER IN THIS PARISH

By permission of Munsey's Magazine

## ROWELS AND BARS — A RECENT DISCOVERY

"In the clerestory window of the choir of Selby Abbey there are a number of armorial shields. One of them, in the second window from the east on the south side, is of very great interest to Americans, for it is the coat of arms borne by the family to which Washington belonged. For size, tinctures, and accuracy of detail it is *facile princeps* among the ancient family insignia of the Washingtons. There are other examples still left in the old country in glass, in wood, and in stone, some with the tinctures and some without, but unquestionably the arms at Selby hold the premier position. And the strange thing about the matter is that, although the glass was in its present place in the year 1584, and probably several centuries earlier it remained unidentified as a 'Washington' until January 1911.



From the author's rubbing, made in 1893  
From the Church of St. John the Baptist, Wickhamford

The field is white with two red bars across and three red mullets in chief each with a hole in the centre. They appear so in the Selby Abbey window. There is no blue. The glass is in a wonderful state of preservation, notwithstanding the vicissitudes through which the old church has passed. The red of the mullets or stars and that of the bars or stripes is a very deep color and to the casual visitor almost appears black. But when one ascends the spiral staircase and walks along the clerestory passage to the window, it is seen to be of the most beautiful red ('gules').

The interesting thing about the mullets is that each is pierced, that is to say, it has a hole in the middle. And this piercing is necessary to the true representation of the Washington mullets. For they are mullets—spur-rowels—and a rowel must have a central hole round which it turns. Most of the existing Washington arms show the mullets without the piercing, but in such cases the

When Glover, the herald, made his visitation in 1584-5, he described thirty-five escutcheons which he found in the Abbey. The twenty-fifth on his list was blazoned: 'Argent, two bars and in chief three mullets pierced, gules', but no name was appended. Since his day the Abbey heraldry has been described by a number of writers, among whom was Dr. John Burton, the author of the 'Monasticon Eboracense', and the prototype of old 'Dr. Slop' of Tristram Shandy fame. But none of the writers, not even the shrewd old 'Slop', were able to state to which family these arms belonged. They gave the correct blazon, but assigned the arms to no family.



Washington Memorial, Selby Abbey  
From a photo by A. Hutchinson, Selby, copyright

piercing is heraldically assumed, for in every case the mullet is depicted with *five stiff points and not six wavy ones*, showing that mullets and not estoiles (stars) were intended. In one case, however, at Great Brington in Northamptonshire, where the First President's ancestors formerly dwelt, the arms are represented with pierced mullets, the colors being identical with those at Selby, though the shield is much smaller.



Selby, the Church

From a photograph kindly sent by the Vicar, the Rev. Dr. Solloway

The probability is that the window represents some benefaction made to the Abbey by some distinguished member of the Washington family. The Abbey contained a great number of heraldic coats placed there to commemorate the various benefactions. Among these, probably, were the Washingtons, as certainly also were their powerful relations, the Fitz-Hughs, a Fitz-Hugh shield of very ancient glass still remaining.

The Abbey church is one of the most beautiful of England's sacred buildings. Every style of English architecture is represented, and each of the very best. Norman, transitional, early-English, decorated, perpendicular, and modern are all to be seen in great profusion, the Norman door-ways and the glorious flamboyant 'Jesse' window being among the very best anywhere to be found. The decorated choir of seven bays,—the nave has eight—is unsurpassed for loveliness, and Americans should be proud to know that the finest extant example of the Washington arms has such a beautiful and appropriate setting."



Two seals used by Washington at interval of a quarter of a century  
From Harper's Magazine in 1891 (Copyright), by permission of Harper & Brothers

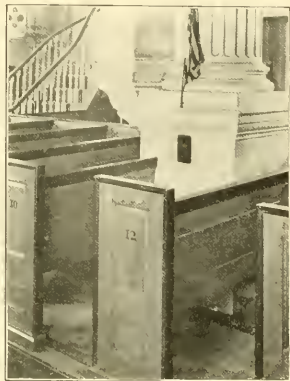
Book-plate used by Washington

Notwithstanding a statement by Prof. John Fiske, we can say that there is considerable circumstantial evidence that our Flag took its inspiration from the Washington Arms, which we can still see in English Churches. Washington himself certainly made constant use of the old sign of his family, "stars and stripes",



The arms of Washington as borne upon his carriage  
By Permission of Bailey, Banks and Biddle.  
From Eugene Zieber's "Heraldry in America"

on his book-plate, on his carriage, and on letter-seals. In the years 1758 and 1783, an interval of a quarter of a century, he used them, and we do not know how often besides, but the picture of them must have become familiar to every one who knew him at all well. Betsy Ross, whom tradition has credited with making the first American flag, was a member of Christ Church in Philadelphia, and there she must have seen Washington. It was not in her woman's nature to be indifferent to design, nor to leave unnoticed the decorations on his carriage, even if she heard nothing of the seals and book-



Betsy Ross Pew in Christ Church, Philadelphia

plate. Those who knew Washington probably knew him well enough to say as little as possible about any personal honor they intended to do him in connection with the Nation's Flag. Even the trick with the scissors may have been a delicate evasion. Such gentle insistence Washington would scarcely feel called upon to rebuke, if indeed he knew anything about the matter until too late to protest; and his good sense and restraint would have held him from any such act of exaggerated modesty. So he says nothing about it one way or the other, and neither do his contemporaries. It is simply left as an inference to the judgment of the Nation. So just how the stars, the stripes and the colors came to be combined, and whether they were purposely placed there in honor of Washington, no one now can say with entire certainty.

## THE WASHINGTONS IN THE CHURCH. THE FAMILY

Washington's Christian education began as it is well that all Christian education should begin—before he was born. Both sides of his pedigree are full of excellent churchmen. On the Washington side the descent runs down in order thus: Lawrence, Robert, Lawrence, Lawrence, John, Lawrence, Augustine, George. They were all Churchmen. The third Lawrence was a priest. John, a man of great military talent and high in the government, left a gift to the Church and thus recorded his faith in his will: "being heartily sorry from the bottom of my hart for my sins past, most humbly desireing forgiveness of the same from the Almighty god (my saviour) and redeimer, in whom and by the merits of Jesus Christ, I trust and believe assuredly to be saved, and to have full remission and forgiveness of all my sins." His son the fourth Lawrence, similarly expresses his faith in his will; Augustine was active in parish affairs, and became a vestryman when his son George was three years old. The father's influence lasted quite long enough to make its impress on the boy's character in those years when religious nature is most easily called forth. And to the influence of the father there succeeded the care of the elder brother. On the mother's side there are her books from which the boy George was taught, and the known connections with the Parish Church. Grandfather Ball was a vestryman, and Great Grandfather Warner left his slender but excellent record by presenting to the parish Church a set of silver for the Holy Communion. "The family of Balls was very active in promoting good things." Washington's uncle Joseph in 1729 took the lead in a movement to educate young men for the ministry of the Church. Mary Ball Washington, says Henry Cabot Lodge, "was an imperious woman, of strong will, ruling her kingdom alone. Above all she was very dignified, very silent, and very sober-minded. That she was affectionate and loving cannot be doubted, for she retained to the last a profound hold upon the reverential devotion of her son." Probably this estimate, representing the majority of historians, is as true as the little collection of faults presented by Paul Leicester Ford. At any rate, there is no lack of foundation for qualities, which go to the making of a soldier. It has not escaped the notice of those who have written about the military genius of Washington, that it was a relative of his who defended Worcester for Charles I in 1646, with extreme bravery, and met a demand for surrender with the reply that he intended to await his majesty's orders, adding "Till then I shall make good the trust reposed in me." If Washington's military character was developed out of materials which came to him by inheritance from both sides of his family, so too was his religious character. That love of the Church which we have





"Yeocomico Church in Westmoreland where sweet Mary Ball prayed to the God who never forsook her".--Mrs. Pryor  
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Where Washington was born

From an etching owned by Mrs. Juliette A. Rhodes of Keene, N. H.  
(The setting is said to be incorrect, but the house is conceived about as it was.)



seen as a distinguishing mark in his family became a strong inheritance which his own will and intelligence did not set aside, and we shall see later how members of the family have sustained their devotion even down to the present day. George Washington was received into Christ's Catholic Church on the 16th of April

*George Washington son to Augustine & Mary his Wife was born  
y<sup>e</sup> 11<sup>th</sup> Day of February 1732 y<sup>e</sup> about 10 in the Morning & was baptized the 2<sup>d</sup> of April  
following, Mr. Beverly Whiting & Cap<sup>t</sup>. Christopher Brooke Godfathers and  
Mr. Mildred Gregory Godmothers*

Washington's own record of his birth and baptism, made when he was 17 years of age  
From Howe's Virginia

1732, and the date should be recognized annually by American Christians. It is appropriate that, in memory of this event, there is a Font at Valley Forge, and also that the first child Baptized in the Washington Cathedral was a child of the Washingtons.

### GEORGE WASHINGTON'S RELIGION

When Washington wrote his poem in honor of Christmas Day, he showed what manner of Christian training had been imparted to him at home. He was then aged thirteen. The verses were an act of reverent enthusiasm. The fair but early flower laid at his Lord's Cradle grew from a plant which had been growing, even then, for a long time. Although there are few tributes to Christmas in all literature more beautiful than some lines of the Puritan Milton's Hymn on the morning of Christ's Nativity, Puritanism was not genial to the celebration of Christmas Day, and the Churchmen of Virginia were somewhat influenced by Puritanism. However, the young George Washington absorbed from within the family circle the spirit of the Day and the facts of the Faith as well as the rule and model of the Christian Life.

And it was at the age of fifteen years that he became Sponsor for a child in Baptism. At sixteen he stood Sponsor for Frances Lewis, at nineteen for Fielding Lewis, and at twenty-eight for Charles Lewis.

### LET THE PEN-KNIFE TAKE THE PLACE OF THE HATCHET.

Unquestionably, a truth-loving disposition was imparted to this child "virtuously brought up to lead a godly and a Christian life", though we discard the story of the hatchet and the cherry tree. But there is a story of a pen-knife which illustrates at one and the same time his filial affection, his military spirit, and his good Christian hope in the final success of his country's just cause.

"When Washington was about fifteen years old, his brother obtained for him a midshipman's warrant in the British navy. The boy's kit had been carried aboard, and he himself was on the point of following it, when a messenger from his mother overtook him and brought her final word that he was not to go. He went back home—back to the school and mathematics which he did not like. In reward for his obedience, his mother presented him with a good pen-knife, saying, 'always obey your superiors'. All his life he carried the gift and from time to time he was accustomed to tell the story to some of his friends. One day at Valley Forge, when the half-naked men had eaten no meat for many days, and when once more Congress had failed to provide or even suggest a way for getting food and clothes, Washington wrote out his resignation as Commander-in-Chief of the Army. Among the generals present was Henry Knox, who spoke out reminding him of the pen-knife. 'What has that to do with it?' asked Washington. 'You were always to obey your superiors', answered Knox; 'You were commanded to lead this army. 'No one has commanded you to cease leading it.' Washington paused and then answered: 'There is something in that. I will think it over.' Half an hour later, he tore his resignation to pieces."

### WASHINGTON BELIEVES IN THE CHURCH

In his earlier military career there are two incidents which show with distinctness how Washington was ready to stand openly and with promptness and decision as a man of religious faith. In a similar situation other men might have and some men would have hesitated, doubted of their Christian privilege, or had found it wiser to be submissive if not content in a less conspicuously Christian position. In the war against the French, when Governor Dinwiddie failed to respond to Washington's application for a Chaplain to the troops, Washington wrote to the President of the Council: "Common decency, sir, in a camp calls for the services." Not to be thwarted in such an important matter of public and personal usefulness, Washington read the services himself. Again, Gen. Braddock, trained to fight in fields, did not adapt his methods to the woods, and met defeat. He was wounded, and Washington gallantly covered the retreat and brought his fallen leader to a place of safety. Four days later Braddock died of his wounds, and Washington read the burial office.



Martha Washington's parish Church, St. Peter's, New Kent

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Washington was married by the Rev. David Mossom, who, though born in London, is called on his epitaph the first American ever ordained to the priesthood. Bishop Meade and Washington Irving say that the marriage took place at "White House" the residence of the bride's family, but Bishop Tucker in 1896 said that the evidence points to St. Peter's Church, New Kent. In 1903 were published the views of Mrs. Pryor and Woodrow Wilson, both favorable to the Church at New Kent. Dr. Wilson said: "He was married to Martha Custis on the 6th of January, 1759. The sun shone very bright that day, and there was the fine glitter of gold, the brave show of resplendent uniforms, in the little church where the marriage was solemnized. Officers of his Majesty's service crowded there, in their gold lace and scarlet coats to see their comrade wedded; the new Governor, Francis Fauquier, himself came, clad as befitted his rank; and the bridegroom took the sun not less gallantly than the rest, as he rode, in blue and silver and scarlet beside the coach and six that bore his bride homeward amidst the thronging friends of the country side. The young soldier's love of a gallant array and a becoming ceremony were satisfied to the full, and he must have rejoiced to be so brave a horseman on such a day."



Chalices, Patens and Baptismal Bowl, Christ Church, Duanesburg, N. Y., believed to have been presented by Washington and others. These vessels are of sterling silver, and cost fifty pounds. From a photograph sent by the Rev. Alfred C. Wilson, of Bellows Falls, Vermont, formerly rector at Duanesburg. The documents were lost in a fire, and the facts can only be established by the written word of those who say they read the original.

Before our Independence, there was in the colonies no Confirmation for anyone, and of course both individual members and the welfare of the Church as a whole were hindered. It is certain that the Church cannot expect to attain her very best development when her children are not "sealed" with the spiritual grace

which our Lord at Pentecost placed in His Church to be ministered by the Apostles in "the laying on of hands." Washington was never confirmed, but so far as he was able he was in close touch with the Church. We have it on the testimony of his political and military associates and members of his family that for many years he was accustomed to make his Communion.

The witnesses to the fact are General Porterfield his aid, and Major Popham and some others of a secondary value. Mrs. Washington's granddaughter who lived for twenty years in the Washington family, wrote: "I have heard my mother say General Washington always received the Sacrament with my grandmother before the Revolution."

It is a fact that Bishop White could not testify to Washington's making his communions nor even to his religious faith. During a short period it is probable that while he did not give up assisting in worship, he left the Church before Communion. It would perhaps be too much to expect that at all times he should have maintained an equally strong religious life, or that his perseverance was perfect and without a flaw. Indeed, he who was ever a lover of truth convicts himself in his diary of telling a lie, and no doubt this was not his only fault. But his faith was sustained, and in the end it won the victory. His life as a whole stands as a Christian life. Mr. Harrison H. Dodge, the Superintendent at Mount Vernon, has done my readers the kindness of copying from the manuscript the following interesting letter from Major Popham:



Bishop White

New York, March 14, 1839.

MY DEAR MADAME:

You will doubtless be not a little surprised at receiving a letter from an individual whose name may possibly never have reached you; but an accidental circumstance has given me the extreme pleasure of introducing myself to your notice.

In a conversation with the Rev. Dr. Berrian a few days since he informed me that he had lately paid a visit to Mount Vernon and that Mrs. Washington had expressed a wish to have a doubt removed from her mind which had long oppressed her, as to the certainty of the "General having attended the Communion while residing in the city of New York, subsequent to the Revolution."

As nearly all the remnant of those days are now sleeping with their fathers, it is not very probable that at this late day an individual can be found who could satisfy this pious wish of your virtuous heart, except the writer. It was my great good fortune to have attended St. Paul's Church, in this city, with the General during the whole period of his residence in New York, as President of the United States. The pew of Chief Justice Morris was situated west to that of the President, close to whom I sat in Judge Morris' pew, and I am confident as a memory, now laboring under the pressure of four-score years and seven, can make me, that the President had more than once, I believe I may say *often*, attended at the Sacramental Table, at which I had the privilege and happiness to kneel with him. And I am aided in my assertion by my eldest daughter who distinctly recollects hearing her grandmama, Mrs. Morris, often mention that fact with great pleasure. Indeed I am further confirmed in my assurance by the perfect recollection of the President's uniform deportment during divine services in Church—The steady seriousness of manner, the solemn, audible but subdued tone of voice in which he read and repeated the responses, the Christian humility which overspread and adorned the native dignity of the 'Saviour of his Country,' at once exhibited him a pattern to all who viewed him, the pride and delight of all who had access to him.

It was my good fortune, my dear Madame, to have had frequent intercourse with him. It is my pride and boast to have seen him in various situations—in the flush of victory, in the hour of defeat, in the field and in the tent, in the Church and at the altar—always himself, ever the same.

Your most obedient

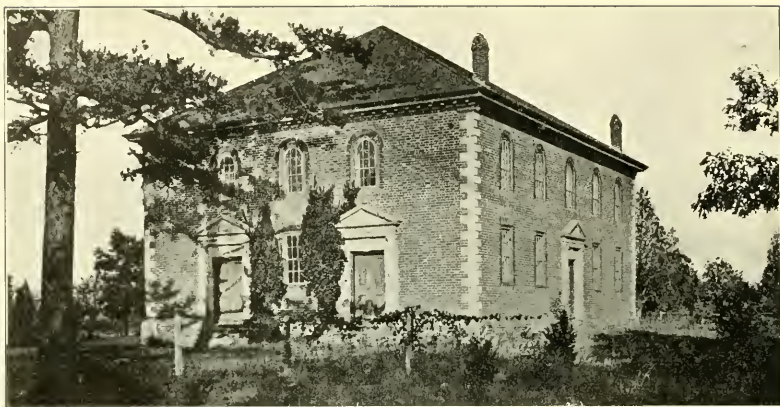
To Mrs. J. Washington, Mount Vernon.

W. POPHAM.

### WASHINGTON SERVES THE CHURCH.

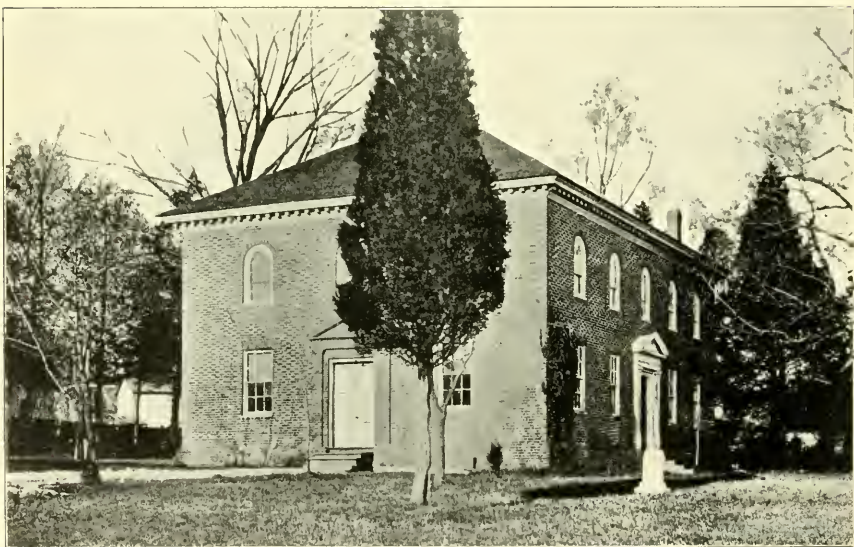
For twenty-two years Washington was a vestryman of Pohick Church, for whose site he made the survey and as he was a member of the building committee it is said he planned the building and supervised its erection, and there he attended services. In the Pohick vestry meetings held to determine the situation of the new Church, his care and skill proved of utmost value and importance to the parish. George Mason favored rebuilding on the old site, and from this plan the Rector thought there would not be a dissenting voice. "Washington then arose and drew from his pocket a roll of paper containing an exact survey of Truro Parish, on which was marked the site of the old Church, the proposed site, and the place of each parishioner's residence. He spread this map before them, explained it in a few words," and thus proved that the old location was remote from the center and inconveniently situated for many of the parishioners. The Church was erected on the new site. There a Church still stands ministering, though it was long out of use following the hard knocks of the Civil War and the succeeding days of poverty.





Where Washington worshipped. Pohick Church as it now is.

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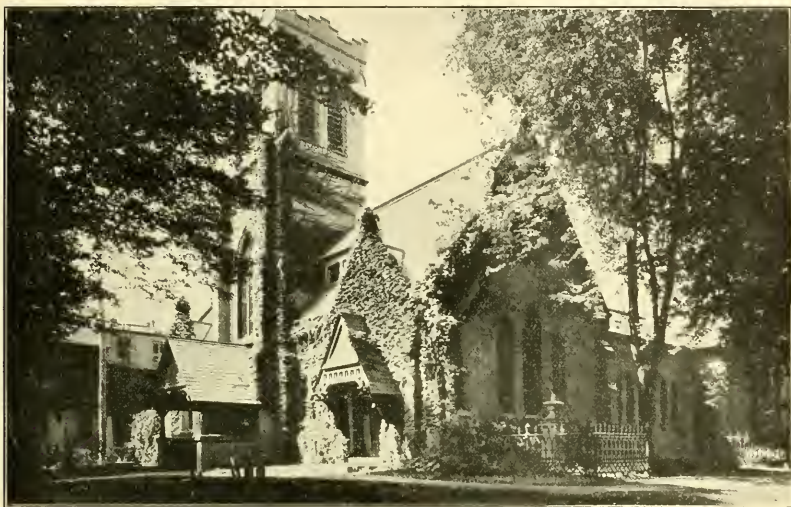
Where Washington worshipped. Falls Church.

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## AND ATTENDS TO HIS RELIGIOUS DUTIES.

There is a record that Washington went to vestry-meeting at Falls Church, and there he attended services occasionally. He was a subscriber to Christ Church in Alexandria, and often drove ten miles to attend its services. In the course of his military and presidential travels about the country, at various times he attended service at Queen's chapel of St. John's Church at Portsmouth in New Hampshire, Trinity Church in Boston, Christ Church in Cambridge, Trinity Church in Newport, Trinity Church in New Haven, Trinity and St. Paul's Churches in New York, Christ Church and St. Peter's in Philadelphia, St. George's in Fredericksburg and Bruton Church in Virginia (in the parish register of Bruton his name occurs eleven times), St. Philip's and St. Michael's Churches in Charleston, and Christ Church in Savannah. At York



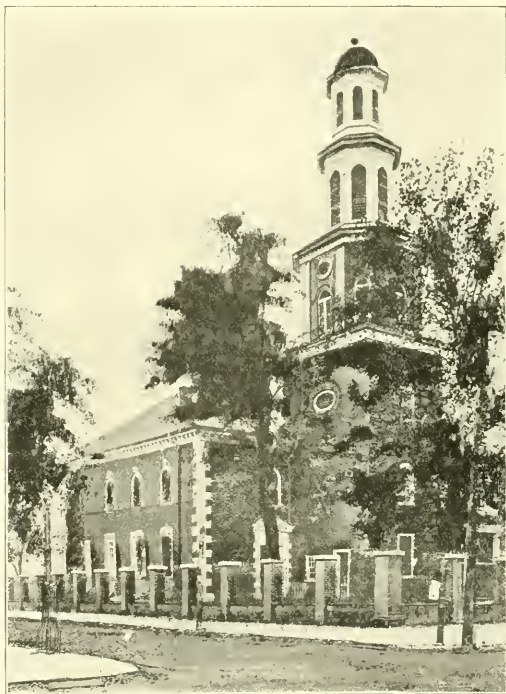
Where Washington went to worship. St. John's Church, York, Pa.

From a print sent by the Rev. E. W. Foulkes

in Pennsylvania he waited at the Church but "found no service because the Missionary had more charges than one, dividing his time between York and Carlisle." His Rector said of him "I have never seen so constant an attendant at church as Washington." Sometimes, after a morning service in his own Church or when he was in a place where there was no Church of his own, he would attend the services of other religious bodies. For instance in Cambridge on Sunday, Dec. 3, 1775, he went to the Rev. Dr. Appleton's church, and heard a discourse by Abiel Leonard, Chaplain to Gen. Putnam's command. This building was taken down in 1833, and the land sold to Harvard College. Abiel Leonard is easily remembered in both State and Church. His son was Capt. Nathaniel Leonard, whose son was Abiel Leonard, a Supreme Court Justice of Missouri, whose son was the Right Reverend Abiel Leonard, the heroic Bishop of Salt Lake in Utah, and the 145th Bishop of the American Church to which Washington belonged. In 1787 Washington records in his journal that he "went to the Romish Church." His use of these words indicates no intolerance. Again, addressing the Roman Catholic citizens, he speaks of "the Roman Catholic" religion, not intolorantly but simply as one would who himself was of the Catholic Church, and so confessed his faith every time he went to Church. Washington knew that the Roman Church is not the whole Catholic Church.

While the news comes to us that England is likely to honor Washington with a memorial in Westminster Abbey, we Americans may well feel ashamed that we have known so little of the highest side of his life. The record of his devotion to religion here spread out has been a surprise to me as it has grown in the writing, and I doubt not it will be a surprise also to the majority of Americans. We have allowed our attention to slip from the source of strength open to us all, and contented ourselves with the interest of the brilliant military and political life without asking what was the spiritual secret of it. And thus we have missed

the benefit of a supreme example in duty and inspiration. For instance: In 1912 there was published by Scribners, a series of studies called **LANDMARKS OF CHRISTIAN HISTORY** for inter-denominational use for the instruction of thousands of young Americans and from an intensely patriotic point of view; and while many minor characters are introduced the name of Washington is not I believe so much as mentioned. Another instance shows the manner in which Washington's religious principles have gone unnoticed: A few years ago there was published a description of Colonial Churches which is now used I believe more widely throughout the country than any other manual upon the subject. It gives more information in simple form, and better illustrations, than people have been able to find in any other single place. It has a historical introduction by the late Edward Everett Hale. This book speaks of Washington's unofficial attendance in only two Churches. The author appears somewhat perplexed that so many other Churches claim association with Washington's name, and overlooks the fact that most of these claims can be substantiated from Washington's own diary. The excuse, therefore, for printing this collection of Washington Churches is that it will serve to show his devotion to the Church in a clear light, and emphasize a fact unfamiliar to even fairly well-informed Americans.



Christ Church, Alexandria

Dr. Clark's **COLONIAL CHURCHES OF VIRGINIA** gives an incident which one need not be disposed to doubt, because first of all it harmonizes with all that we know of Washington's religious nature, and secondly because Virginians are good trustees and critics of their historical materials:

"After service, one Sunday morning in the summer of 1774, surrounded by the congregation, every one of whom he well knew, Washington advocated withdrawing allegiance from King George, and stated that he would fight to uphold the independence of the Colonies. No more solemn time or occasion could have been chosen. With calmness, in a spirit of prayerful deliberation, he announced his momentous

decision under the very shadow of the church. Nine years after, when that independence had been successfully established and the long-contested fight so bravely won, having resigned his commission at Annapolis, he was free to turn his face towards home. His arrival at Mount Vernon was on Christmas Eve. The next day found him once more in his accustomed seat in the church at Alexandria to hear the tender message of peace and good-will that was proclaimed like liberty throughout the land, and no one bowed in deeper gratitude than the great general, who came as humbly as a little child to this, his Father's House. The rector had served as chaplain of the Third Virginia Regiment."



Where Washington worshipped. Trinity Church in Newport  
Through the kindness of the Rev. Stanley C. Hughes

Washington's attendance to assist in the worship at Newport seems well supported by local testimony and probably occurred on the 11th of March 1781 when Washington went to meet Rochambeau who, a few months later, was to furnish to the army the French two-thirds for that "swift and skillful movement" to end the war at Yorktown. On Friday the ninth, Washington wrote: "We have abundant reasons to thank Providence for . . . many favorable interpositions in our behalf. . . . at times my only dependence, for all other resources seemed to have failed us". In view of the momentous plans then maturing, we note that on Sunday the 11th, this was the appropriate prayer which the Church offered:

"Almighty God who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord".



Washington's Prayer at Valley Forge

### EXPRESSING HIS CONVICTIONS.

There is a story that once a visitor to Congress desiring to identify him was told to look out for "the gentleman who always kneels during prayer." It is improbable that he was the only one, but if so it is more to his credit. How habitual was the reverence of his mind we learn from the fact that in both the French and Revolutionary Wars he went on record against swearing. He speaks of "that unmeaning and abominable custom of swearing", by which he declared his feelings were "continually wounded," and characterised the habit as both "wanton and shocking," and asked his fellow-officers for the sake of religion, decency, and order, to "use their influence and authority to check a vice which is as unprofitable as it is wicked and shameful."

When Washington was passing through Litchfield, Conn., during the war, there was some desecration of the Church, recalling the treatment of the Cathedral in old Lichfield, England, by the soldiers of Cromwell, Washington himself saw some of his soldiers throw a shower of stones at the Church, and at once rebuked them. He did not put forward the merely just argument that such acts were disorderly, but he put his personal feeling into what he said: "I am a churchman, and wish not to see the Church dishonored and desolated in this manner."

In the General Orders for May 2, 1778, Washington wrote: "While we are Zealously performing the duties of Citizens, and Soldiers, we certainly ought not to be inattentive to the higher duties of Religion. To the distinguish'd Character of Patriot, it Should be our highest Glory, to add the more distinguish'd Character of Christian."

In a letter to the Governors of the States in 1783 he says: "I make it my earnest prayer that God would have you, and the State over which you preside, in His holy protection; that He would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a

Doubtless Washington was busy enough in war-time to afford him ample excuse for setting aside for a while the regularity of his duties to God in the Church. But large and well-balanced men can always be depended upon not to permit events around them to create such a condition of nervous anxiety as to make them forget other duties and eternal truth, and their own need in all their efforts of Divine grace and help. One man wrote down this interesting picture of Washington in Church in war-time:

He "gave orders that in case certain important despatches were received during his attendance at church, they should be brought to him there: and I have seen them delivered into his hands. He opened them immediately, and deliberately and attentively read them through; then laying them on the seat by his side, he resumed his Prayer Book, and apparently gave his mind to the solemnities of the place and the hour."



The First Prayer in Congress. Described by John Adams in his diary and in his letters to his wife





St. Michael's Church, Litchfield<sup>o</sup>  
From a print sent by the Rev. Storrs O. Seymour, D. D.

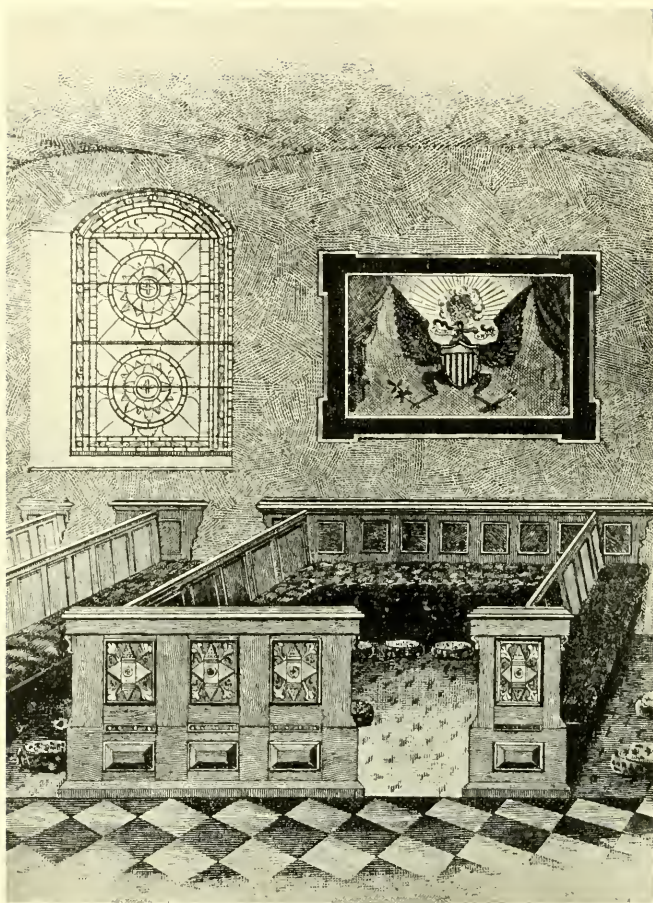


Where Washington worshipped. Christ Church, Philadelphia

brotherly affection for one another, for their fellow-citizens of the United States at large, and, particularly for their brethren who have sowed in the field; and, finally, that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion; without an humble imitation of Whose example in these things we can never hope to be a happy nation."

In his farewell address to the people of the United States, Sept. 1796, he said:

"Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, *reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.*"



Washington's Pew. St. Paul's Church, New York

Through the kindness of the Rev. Dr. Manning and the Rev. Bruce V. Reddish

Nor is this a mere sentiment or an outworn theory. It expresses the need of America today. After neglecting for a long time the warning of Washington, people are now as never before reawakening to its truth by reason of the difficulties of our own times. And from across the water comes this endorsement of it, taking it from experience and history as a proven fact: "*Without religion there can be no good morals, and without good morals the wisest of laws are futile.*" (Fletcher and Kipling: *A History of England*, 1912, p. 281.)



Bruton Church

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### THE LOVE OF MAN AND GOD.

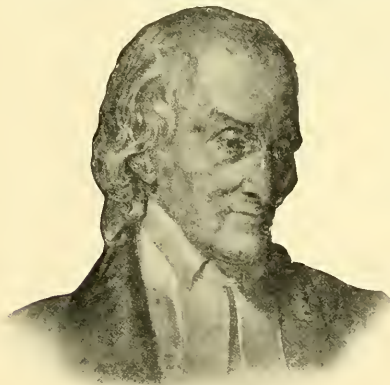
Miss Hill says, in her *Liberty Documents* :

"Personal modesty was the foundation for Washington's habitual justice to himself and others".

During the yellow fever in Philadelphia, Washington, sent to his friend Bishop White his contribution for the sufferers; but he sent it secretly, with an injunction that it was not to be spoken of: "without

ostentation or mention of my name". Perhaps at last his confidence has been broken and the secret revealed, and I suppose we ought to be sorry for it. But at the same time we ought to know the fact to see the character behind it. He was not advertising himself, nor was he seeking public commendation, or votes, or success for political policies. He was simply humane, and out of the goodness of his heart he wished only to relieve the sufferings of those of whose sore distress he had learned from their fearless and faithful visitor and pastor.

"Washington left in the library of Mount Vernon a manuscript book of private prayers for daily use, which he entitled "The Daily Sacrifice." It is entirely in his own hand writing, and the occasional interlineations and emendations indicate that it was his own composition and was prepared for his own use. The prayers are characterized by a deep consciousness of sin and by a need of forgiveness, and by a recognition of dependence upon the merits and mercies of our Lord. They contain fervent applications for family, friends and rulers in Church and



Bishop White



Where Washington worshipped. St. Michael's Church, Charleston  
From a print sent by the Rev. Percival H. Whaley, D. D.

State. Intended, as they doubtless were, for his own eye only, these pages reveal a deep and fervent spirit of genuine piety."

From these daily prayers this is an extract: "Mark not, I beseech Thee, what I have done amiss; remember I am but dust, and remit my transgressions, negligences, and ignorances; and cover them all with the absolute obedience of Thy Dear Son. Bless O Lord, all the people of this Land, from the highest to the lowest, and particularly those whom Thou has appointed to rule over us in Church and State." It was a knowledge of such devoutness in Washington's life that led Chief Justice Marshall to say: "He was a sincere believer in the Christian religion, and a truly devout man." And when Bishop Meade wished to find a model for family prayers for the people of Virginia, he took Washington's copy of Bishop Wilson's works (a present to Washington from Bishop Wilson's son), and edited it, and it went through three editions and had a wide and deep influence. This Bishop Wilson was for 58 years (1697-1755) the saintly and diligent Bishop of the Isle of Man.





St. George's Fredericksburg. Here Washington reassured and quieted the people when there was danger of a panic through the sinking of the floor. Here his mother worshipped in her closing days.

From a post-card by Bond, Fredericksburg

### THE GREATEST PRIZE OF PUBLIC LIFE IS PRIVATE INTEGRITY.

Washington's attitude to popular feeling is the ideal for Christian politicians. In 1795 there arose so much feeling against the French treaty that John Jay "became in a day the most unpopular man in America." He was burned in effigy a hundred times, and Hamilton was stoned. Washington shared in the unpopularity for the moment, and it was the second time that he was called upon to stand in the face of the fury of the people. And this is the spirit in which he takes it: "While I feel the most lively gratitude for the many instances of approbation from my country, I can no otherwise deserve it than by obeying the dictates of my conscience."

### FROM FIRST TO LAST A GOOD CHRISTIAN.

Someone has said: "A great general like Napoleon may be produced in a military school. A great diplomatist like Metternich may be developed in a court. A great philosopher like Hegel may be evolved in a university. But a great man like Washington can come only from a Christian home." This is true. And the American nation owe a debt of gratitude, which can never be repaid, to the mother of Washington. "From her loving arms he was received into the Church in Baptism. And she was careful to see that he 'was virtuously brought up to lead a godly and a Christian life.' When he left the home of



Where Washington worshipped. St. Philip's church, Charleston.  
Copyright, Detroit Photographic Co.

his youth, her last words to him were: 'My son, do not neglect the duty of secret prayer.'<sup>1</sup> This training bore fruit in the later life. It is testified to by his nephew who was serving as his private secretary that he had incidentally witnessed Washington's private devotions in his library both morning and evening; that on one of those occasions he had seen him in a kneeling posture with a Bible open before him, and that he believed that such was his daily practice.

#### MAY LIGHT PERPETUAL SHINE UPON HIM.

Washington's body was laid to its rest in Mount Vernon with the offices of the Church pronounced by a priest, the Rev. Mr. Davis, who also made a short extemporary speech, and three others of the clergy of the Church assisted him. The Church's faith in the Resurrection and "the life of the world to come" was endorsed and witnessed to, by the recital of the Masonic rite. The first memorial erected to his memory was set up in Christ Church, "the old North," in Boston. Lafayette is reported to have said in 1824: "Yes, that is the man I knew, and more like him than any other portrait."

#### A COMPARISON.

George Washington's death occurred in the reign of George III of England. We have already noticed the influence upon Washington's character and career exerted by his mother. The mothers of powerful men must ever be a study of interest to us, and, if eugenics is ever to become a real and useful



Washington Bust

From a photograph belonging to the Boston  
Athenaeum, Sent by Mr. Charles K. Bolton.

science, it is a matter of no small importance. At critical times we are face to face with the large influence for good and evil of the mothers of the men of history. What would have been the effect upon the modern world if Queen Caroline had left a son after her own heart and leading, to reign in the succession after George II? But George II was succeeded by his grandson. George III was a good man, in a way, but a thoroughly bad ruler. He led his politicians in wholesale bribery. He followed his mother's advice and tried to "be a King". It was a doctrine which went badly with his natural obstinacy and dullness. It was a policy which did not fit in with the English ideas of fair play and right. The English people are very loyal to the crown and throne, but every man expects to have his rights. The rights of the people are known by the rights that have been always or for a long time, and rights do not diminish but increase. Hence the throne falls when it stands too stiffly in the way of the rights of the people. So the effort of George III to restore personal government was an utter failure. It was responsible for those follies, wrongs and blunders which aroused anger in the Colonies against the English as a people--so far as they stood for that which George III stood for. The issues were not so clearly drawn as we are apt to think. It was not the American against the English. It was the Constitution against the man. There were many Englishmen in England whose sympathies were with the Americans, and there were many Americans in America whose heart, head, and pocket-book were with the English. So divided were the two peoples that this has been called a civil war. In doing battle against unconstitutional government Washington



Church of All Saints, Purleigh, of which the Rev. Lawrence Washington was Rector, 1632 to 1643.

From a print sent by his successor the Rev. R. T. Love

was upholding the best of old English law and tradition. "No taxation without representation" was a rule of right which had been fought for and established more than once in England. And when old English freedom won its greatest victory in the form of American freedom, the old English Church kept her place in her children's hearts; though now she had ceased to be English and had become American. Washington is entitled to be called the first among many Patriots who purged the Church from any possible charge of essential Toryism or adhesion to England; a reproach which he and they cast off forever from the Church when he and they gave it their continued and personal allegiance and interest. Perhaps it is here that we can best point out that the one marked thing in Washington's religion as in the Washington fighting is the way it continued. It is said that the Englishman wins because he never knows when he is beaten. Washington won the Independence of America because he would not give up. He felt all through that God was with him because the war was just. He was probably right. There were great and new things preparing for the going of America into the destiny of her future. If God be for us, who can be against us? And one would hardly expect a man who had led in that spirit to become a laggard or a nonentity in the further practise of the duties of the Religion which meant so much to him. And so it is by the gift of spiritual perseverance that we may know the Washingtons. George Washington himself was not only an example in faith and practise, but he is to be seen as an achievement in Christian breeding. And the perseverance has not yet run out.



Where Washington worshipped. Christ Church, Cambridge.

From a photograph through the kindness of the Rev Prescott Evans

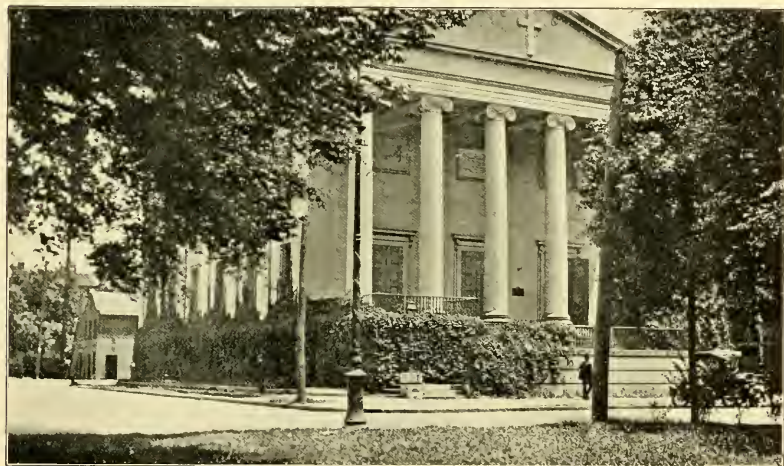
"The General's majestic figure bent reverently in prayer as with devout earnestness he entered into the service."--Diary of Dorothy Dudley.

### THE VALUE OF A CHRISTIAN "BRINGING UP".

It was by the Christian training of the child that the Washingtons prepared the way both for the greatest single achievement in their family and also for generations of happiness and usefulness. This lesson they learned in the Baptismal office, the sponsorial duties, the devout Church and home life in which they had been reared. Their children were brought up in the Church for generation after generation. Of course there is nothing surprising in the fact that the love of the Church should survive from age to age. Most of us have known other families of which the same could be said. But this case is unique. There is in it one so conspicuous, whose honor is so enduring that it cannot escape our notice. It runs so long and



so uniformly that it is perhaps without a parallel. It is so large that it recalls the closing words of the second commandment. There is something thrilling to an American Christian in the fact that the hard struggle for Independence, the formation of the new Nation, and the Nation's Flag recall men who loved the Cross and the Church of Christ our Lord. A sincere devotion to the Church which began long before George Washington was born, and long before the Reformation, has (as we might expect) maintained itself in members of the family to the present day. One of them, who, like all the Washingtons, is unwilling to be led into conversation upon this great and interesting subject, estimates that ninety-five per cent of the 1200 American descendants of the Rev. Lawrence Washington, priest and vicar of Purleigh and Tring have proven themselves faithful if sometimes inconspicuous children of God and good brothers of men. Among them there is still a Lawrence Washington who serves the Church in Washington as vestryman. There have been Washingtons in the Supreme Court, in the Army, in the Navy. They are found as they have always been, on the vestries of Virginia Churches, and helping in the work of State and school. One of them has rendered to the world of education and religious enlightenment, service which won recognition even from the nation to which he went as a stranger. He is the Bishop of Tokyo.



Where Washington worshipped. Christ Church,\* Savannah.  
From an amateur photograph sent by the Rev. Francis A. Brown

If we need—as we sometimes say we do—men for great and difficult tasks in State and Church, we had better begin to make more men by nature's law of loving God. Our bad spots in our communities, our "problems," have increased in proportion as people have diminished their attention to religion.

Now in casting about for some way out of the difficulties of irreligion and immorality we have run into fresh hope in the form of eugenics. It will be all right if only we can get people well born. And how shall we do that? Well, we may be very thankful that some men have been able to promise something by law and oratory and laboratory. But the main work comes when men give their hearts to God, and God can put them through the cleansing process so their children can be better born. For the ends of eugenics are beyond the reach of any single generation. They are in the far future. For such a work it is no mean preparation that a child should learn the belief, the Lord's Prayer and the ten Commandments. It is no small help that the child is pledged by grown sponsors to be brought to be confirmed. Little as this is—for



Where Washington worshipped. Queen's Chapel \*<sup>o</sup>, St. John's Parish, Portsmouth, N. H.  
 From a picture belonging to the parish, through the kindness of the Rev. Harold M. Folsom

it is the least, and only the beginning of our opportunity to lead on "a godly and a Christian life" -- to multitudes of Americans it has been denied. Many if not most men have made it a point to say that the Church teaching is discredited. And they have reaped what they have sown. Into their children's hearts they have put indifference, and out of them has come evil. As a country we have done something for the children of the past, but not much. The church rubric is a dead letter. But perhaps now out of a sense of failure, there will come a change. Perhaps the children of the future to whom alone we can look for progressing humanity, will gain just where their predecessors have been losing. Perhaps there are homes and Churches which will right the wrong. Perhaps people will see, as learned associations are seeing, that the one thing in life which we cannot neglect is the religion of the child---the most hopeful thing in all of life. Perhaps the new generation will be more open to the benedictions of religion, if for them religion is made a real thing---a thing which may be felt in Life. This is the way to breed men for service. This the way they bred Washington.

For developing lectures, class and club work where any material in this book is utilized, *The Hampshire Art Press, (Dept. B)* has colored post cards of *Washington Churches* and prints from nearly all the illustrations in this book, suitable for the Radioptican, and for individually-made note books, etc., and also lantern slides.



St. John's, Portsmouth, on the Site of Queen's Chapel

If the expense of this effort is not too great, the writer will follow this little book with another and perhaps with others selected from the following subjects which he has been preparing for some years :

The Religion of the Patriots. (*For the 4th of July.*)

The Religious Example of the Colonists.

The Times and Work of Martin Luther.

Saint Patrick and others of his Time. (*For St. Patrick's Day.*)

Religious Lights in the Civil War.

Some Great Christian Jews. (*For Good Friday.*)



St. Peter's and St. Paul's, Tring  
By permission of Harper & Brothers

(By the same Author)

## "The Historians and The English Reformation"

Every teacher, every father and mother, every high school student, should be familiar with these matters of momentous influence upon the present and the future religious conditions in America. This book compares ordinary school-books with first-class historical writers. Some of our "best sellers" make a bad showing. It looks as if some one had been "telling wrong stories". Twenty-four representative Church bodies of clergymen and laymen have taken action on this matter; namely, the New England Department Council, the Conventions of Colorado, Springfield, New Hampshire, Alabama, Harrisburg, Michigan, California, Ohio, New Mexico, Western Colorado, Salina, North Dakota, Southern Ohio, Indianapolis, Central New York, Kansas City, Chicago, Vermont, Atlanta, Long Island, Kansas, Duluth, and New York. The question which they have raised within the past four years and from so many parts of the Country, is fairly met, and the evidence is presented in

## "The Historians and the English Reformation"

Published by the Y. C. Co., 484 Milwaukee St., Milwaukee, Wisconsin.

*This book was published three years ago and has never been answered.*



Here is information which should be known in every household.

#### WHAT IS SAID OF IT.

"Generally Acclaimed and Enthusiastically Reviewed."—The Publishers.

"It entranced me at once."—Canon DeVries of Washington.

#### OPINIONS FROM THE PRESS.

London Times—"a useful guide".

Hartford Globe—"very convincing".

Rochester Post Express—"a valuable volume".

Springfield Republican—"as fair as possible".

Boston Herald—"a fresh and scholarly treatise".

Hartford Courant—"convincing and of true value".

London Spectator—"We give our testimony to its completeness".

Boston Living Age—"of more than ordinary interest and importance".

Providence Journal—"interesting and valuable . . . convenient form . . . plain and convincing".

Chicago Continent—"a good and useful collection of suggestions and comments as well as items of information".

Magazine of American History—"It is of value as a book of reference and as a lead to citations".

Monthly Bulletin of New Books, Chicago—"should be welcome to the general reader and doubly so to the teacher".

Springfield Republican—"it has convinced the writer of this review of the justice of the Anglican claim to continuity".

Outlook—"effectively disposes of the claim as to Henry VIII by documents which admit of no reasonable gainsaying".

#### FROM THE CHURCH PAPERS.

St. Andrew's Cross—"a notable book."

Halifax, N. S., Church Work—"deserves well".

West Texas Church News—"heartiest endorsement."

The Diocese of Chicago—"a book of great value".

The Churchman—"diligence and acumen of research".

Living Church—"keen interest that grew as we got into the book".

Quincy Cathedral Chimes—"It should be in every public library in the land".

London Church Times—"With regard to the text books used in America, he seems to make out a good case".

Southern Churchman—"An entertaining book and one well worth reading, and he makes plain the reason why".

Michigan Churchman—"A work of whose value it is impossible to speak extravagantly. We have read it through, every word, including the foot-notes, and are justified in recommending it . . . It will be found as interesting as it is instructive, addressed to the intelligence, and absolutely conclusive to the student".

London Guardian—"The grouping of points is especially to be commended. Mr. Littell has brought together a mass of material of the highest value which we do not recollect to have seen so treated anywhere else, and students will thank him accordingly".

#### FROM BISHOPS.

The Bishop of Massachusetts—"In case opportunity arises for me to press the point in educational circles I will gladly do so".

The Bishop of Washington—"bound to be of great value".

The Bishop of Rhode Island—"a very valuable work of reference for both schools and parishes, a volume which can stand all by itself on a book-shelf".

The Bishop of Tennessee—"a most important contribution . . . the work is well done".

The Bishops of Utah, Harrisburg, Marquette, North Dakota, New Hampshire, Quincy, Florida, and others have recommended and praised it.

#### FROM PROFESSORS.

President Drinker of Lehigh University—"A great service in fact to all thinking men and women. It is done so fairly, so dispassionately, and so learnedly, as to be absolutely convincing".

Prof. Ladd of Berkeley—"a surprising revelation".

Prof. Munro of Brown U.—"I read it with steadily increasing interest".

Prof. Evans of Tufts—"bound to be of great service . . . a distinctly useful book".

Prof. Gettell—"eminently fair and accurate".

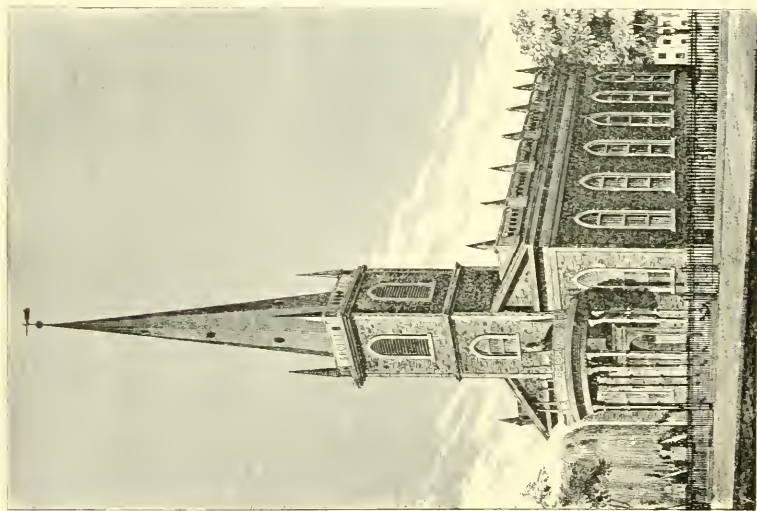
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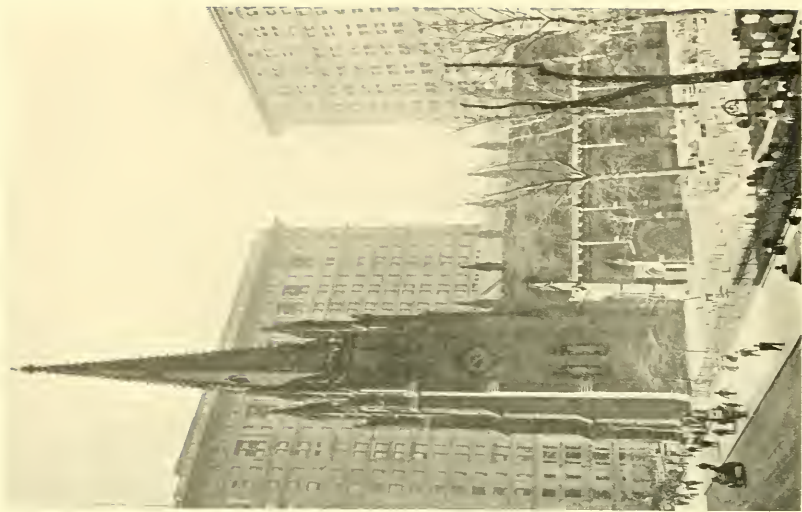
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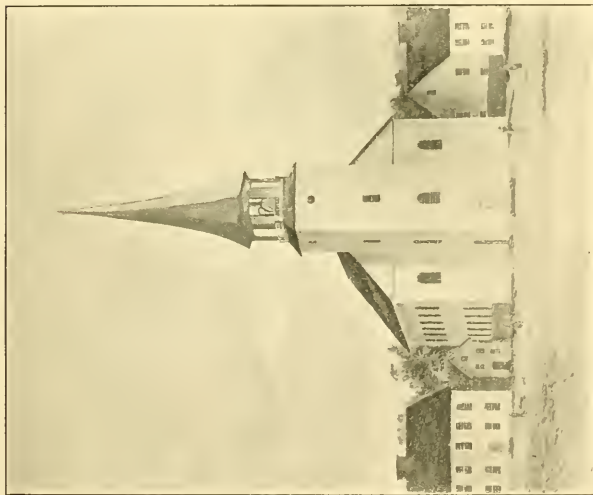
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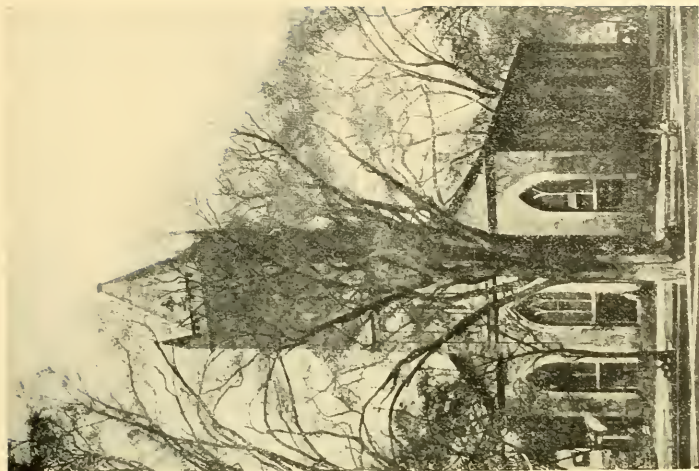
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Stars and Stripes more than 550 years old  
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